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The Non-Subscribing Presbyterian

No. 327. DECEMBER, 1933.

POWER. WISDOM. LOVE.

"Christ the Power and Wisdom of God."—I. Cor. I., 24.

CONTENTS:

NOTES AND NEWS	Front Page	REVIEWS	137
HISTORICAL NOTES—H. J. F. Orr ...	... 134	OBITUARY	139
MOUNTAINS OF MOURNE ...	... 135	REPORTS.	140

NOTES AND NEWS.

Once more we are in the month of December, and an eventful year is drawing to its close. The first Sunday of this month marks the beginning of the ecclesiastical year, and Christmas always has a true meaning in "the awakening and progressive enfoldment of Christ in the human heart." The Anglican Bishops at the first Lambeth Conference were willing to admit a mystical interpretation to the clause of the creed which says "He ascended into Heaven, and sitteth on the right hand of God the Father Almighty," but when the suggestion was made that the other clauses be accepted mystically also, that was not going to do at all; as for example, "Jesus Christ was conceived by the Holy Ghost; born of the Virgin Mary."

* * *

Evidently, however, some latitude to the laity at least on this very question is permissible, so that it may be possible to remain in communion with the Church and at the same time deny the doctrine. A clergyman took this question, by request, to his Bishop. His Lordship was convinced of the truth of the doctrine "after a very minute study of it from every aspect." "At the same time, many who love our Lord and who serve Him faithfully do not accept the doctrine, and they are and still remain members of the Church." The clergyman conveying the Bishop's pronouncement, added: "You may now take it from me with the authority of the Bishop that you are free to enjoy all the privileges and Sacraments of the Church. No test will be made of your beliefs or personal opinions." This certainly shows development. We may take exception to the doctrine as it is in Matthew and Luke, but surely we can all agree with it as it is in Mark and John. Note where Mark says the Gospel of Jesus Christ begins.

Again we take this opportunity of thanking all our subscribers and all who have contributed to the Subsidy Fund, the advertisers and those who have sent reports and articles, and those who act as our agents in the congregations. We are grateful for the support that has been given, and trust that the Magazine may continue to render good service to the Church.

* * *

We wish all our readers "A Merry Christmas and a Happy New Year."

SUBSIDY FUND.

Contributions should be addressed to the Manager, the Rev. Alfred Davison, Dromore, by whom they will be gratefully acknowledged.

Published on the **Fifth** Saturday of the month. Contributions should be in before the **23rd** at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

"CHRIST, THE WISDOM OF GOD."

The Power of God, in our work;
The Joy of God, in our play;
The Peace of God, in our rest;
The Wisdom of God, in our thought;
The Truth of God, in our speech;
The Purity of God, in our hearts;
The Love of God, in our homes;
The Beauty of God, in our dealings with others.

HISTORICAL NOTES.

GREYABBEY—1733-1933.

Greyabbey congregation, which celebrates its Two Hundredth Anniversary this year, is an outgrowth from the old Ballywalter Church of 1626, a church under the patronage of James Hamilton, a nephew of Lord Clanneboy. There had been a congregation in Greyabbey under a Fergus Alexander, 1642-1650, but it lapsed for some reason, until John Gredy, the minister at Ballywalter, took steps to revive it 83 years later. Apparently it had no settled minister until 1736, when a James Cochrane was ordained. The celebrated Dr. Samuel M. Stephenson was settled there in 1774, and his ordination was the start of a breach in the Presbytery, as he was actually a Non-Subscriber, and a number of his brother ministers objected to his ordination. His successor in 1787 was the ill-fated James Porter, who was executed on July 2nd, 1798, on a scaffold erected between the Manse and the Meeting-House for participation in the Rebellion. Latimer describes him as "an accomplished scholar, a persuasive orator, an eloquent preacher, and a witty, humorous and sarcastic writer." He wrote a series of articles for the *Northern Star* entitled "Billy Bluff and Squire Firebrand," presenting the true state then prevailing between landlord and tenant in the district. He was most sarcastic about Lord Londonderry, who never forgave him. Mr. Porter was not a member of any Secret Society, nor did he take any part in the Rebellion, but on the evidence of *one* perjured witness was condemned by a Military Tribunal. One of Lord Londonderry's daughters pled with her father for a reprieve, which he refused, and a clergyman of his own faith (for at that time the Londonderry family had sittings in our Newtownards Church) was executed for a crime of which he was innocent. On hearing from Miss Stewart of her unsuccessful appeal, he turned to his wife and quietly remarked: "Then, my dear, I shall sleep at home to-night." His grave may be seen in the old burying-ground convenient to the old Abbey.

The leaders of our Non-Subscribing Church at that time were identified with a demand for political reform—for in those days Parliamentary representatives were really the nominees of the landlords.

One member of the Greyabbey congregation, a divinity student, James Townsend, was an active participant, being second in command of the rebels at the Battle of Ballynahinch. He managed to escape to the United States. The Newtownards minister, Wm. Sinclair, was found guilty by a Court Martial, but permitted to go to the States. Rev. Jas. Worrell of Larne was arrested on suspicion, as was also Thomas Alexander of Cairncastle, while Robert Atcheson, the young assistant minister of Glenarm, took an active part in the Antrim affair, but although tried for rebellion was acquitted. Rev. Futt Marshall of Ballyclare was a spectator of the Battle of Antrim.

Wm. Orr, a wealthy farmer and a member of our Antrim congregation, was executed at Carrickfergus, although generally believed innocent.

The successor of James Porter was John Watson, M.A., 1799-1852, who for joining with the Remonstrants was subject to legal persecution by the Orthodox body under Dr. Cook. Threats were held out of calling down the power of the landlord on all his tenants who should support their minister. Ministers who stood high in their church made most misleading statements to Mr. Montgomery, the landlord, so that he, acting as a magistrate, issued a warrant for Mr. Watson's arrest for inciting a riot at the church on a previous Sunday. For three Sundays police refused to let him enter the church, while Orthodox ministers were allowed to enter and preach. Twice under arrest for persisting in peaceable attempts to address the congregation, he was heartened by the stedfast support of the large majority of his congregation, and at last Mr. Montgomery learned the truth, apologized to Mr. Watson and his congregation, and confirmed them in possession of their property. Rev. Watson appears to have been living at that time at Ballyboley. Before the Dissenter Chapel Act became law in 1844, several of our congregations were involved in legal actions over their church buildings. Killinchy and Clough were obliged to leave their old religious homes and build new ones, although the majority of their congregations were in full support of their Minister's stand for Non-Subscription.

Previous to the passing of this Act, church buildings would have been tied up in law to the particular mode of worship and opinion of its founders, but if its founders were Unitarians, the law held that at the time of its foundation that faith was illegal, therefore its trust was void. *The Act of 1844, provided however that any opinion which had been held unbroken for twenty-five years by a congregation was fully legal, except when*

the Trust Deed explicitely made provision otherwise.

By a strange co-incidence the three congregations mentioned had three Watsons as their ministers, John, Samuel and David, two brothers and a son. The outcome of these legal persecutions was the start of the Rights of Conscience Fund, which to-day is a source of financial help to many of our country ministers.

In the appeal for financial assistance issued 1st December, 1860, to help in building the present church at Greyabbey, it is interesting to read that the congregation, besides subscribing liberally, were drawing the building materials and helping by their individual labour to reduce the cost. "We should not be justified in attempting to erect an expensive building. We are simply following the model of a neighbouring Meeting-House (Ballyhemlin) which is quite plain though it seems to us not altogether inelegant." The present church was opened 20th July, 1862, the Rev. Charles Beard, LL.D., being the preacher.

Up to May, 1862, the Greyabbey congregation had been in Bangor Presbytery, when they then joined the Antrim Presbytery. This was brought about by an attempt of Dr. Montgomery and some other ministers to impose certain Tests on the ordination of ministers. These Tests were later withdrawn. H. J. F. ORR.

[Would ministers and others who are interested kindly supply data relating to the names and dates of later ministers, as it is desired that the information should be as full and up-to-date as possible. We expect to continue the lists about the month of February. Attention is called to the fact that the year now closing, 1933, is the bicentenary of the Greyabbey congregation.]

WANTED copies of *Non-subscribing Presbyterian.* Dr. Wilbur is at present in England gathering materials for a comprehensive history of the Unitarian movement, on which he has been long engaged. He wants copies of July, 1925, and July, 1930, numbers, and is willing to repay for any expense and trouble in getting these. The Librarian of the Unitarian College, Manchester requires a copy of the January, 1932, number to complete the set for that year. (Editor)

It will be a great convenience if remittances now due are sent to Rev. Alfred Davison, Dromore.

THE MOUNTAINS OF MOURNE.

BY GEORGE DOYLE.

Is there one amongst us who has not at one time sung the praises of that great group of mountains which lie in South Down, especially when we are travelling in other countries? But only a small percentage of us who live practically within sight have ever actually been in the Mountains of Mourne, and really seen their beauty. Being of the large majority and having two days holidays, my two chums and I decided to become members of the select few.

As the Youth Hostel Association have a Hostel at Slievenaman we "Hostellers" decided to make there our headquarters, so on arrival at Newcastle we set out to walk the six miles to Slievenaman. The Hostel here is just on the outside fringe of the Mountains and faces East. Having got our suppers and a "yarn" with other "Hostellers" it was time to go to bed.

Next morning the weather was showery, but after breakfast improved a little so as soon as possible we made for the "Gap" The Haris Gap or as it is sometimes called—"The Gateway to the Mourne"—is a narrow pass between two peaks—Bearnagh (2394 ft) and Commedagh (2512 ft.) and is the easiest way to actually get into the mountains. It is here the Shimna River rises and its water comes rushing down clear and cool, small wonder the Belfast Water Commissioners thought of having their huge Dam here, with its practically inexhaustible supply.

On reaching the "Gap" the wind was whistling through it like a tornado although down at the hostel it was only a mild breeze. It was here we first saw the Water Commissioners' wall which marks the boundary of their catchment area in the Mourne. This wall is a massive structure fully two ft. thick and five ft high and goes straight from peak to peak for miles. On a clear day one cannot get lost here, just follow the wall, one can even walk on it, the top is so smooth.

Once through the "Gap" the view is truly awe-inspiring, great Mountain peaks rise up from the valleys, in which little streams flow towards the Silent Valley thence to Belfast. Nothing but sky and mountains, not a soul, not even a bird to keep us company. On the right is Bearnagh but we keep to the left by the side of Commedagh by a steep path and so past the "Castles." This peak is so called because of its peculiar shape, the rocks resemble those of the Giant's Causeway and

give the impression of tumbledown Castles.

Once past the "Castles" we sight Slieve Donard (2796) in front. We meet a shepherd who informs us the easiest way to climb Donard is by the South side—as we are on the East slope we keep to the path a little longer, however at last we start the ascent of the last 1000 ft. About half way up using both hands and feet we called a halt for lunch, after which we felt good for the rest. A sharp bulge hid the peak from us but soon were in sight of it and then on it.

Oh! the view from Donard—to the West, all the Mourne range, dark and cold, we can pick all the peaks out, just like the relief map at school. To the South, Carlingford Lough and in the distance mountains in the Free State. Eastward lies the Irish Sea apparently without a ripple and on the shore Newcastle. But the most glorious view of all is North, where is Dundrum Bay then the lovely sands of Tyrella to St. John's point. Further north is Strangford Lough, sometimes called the "Killarney of Ulster" with its 365 Islands, at the head of which stands out clear Scrabo Tower while slightly to the west can be seen the top of Davis (1500 ft.). Ye Hikers do not miss conquering Donard and feel the wind whistle round you.

We descended in a southern direction on the lee side of the wall to the Bloody River, then down the river past the quarries. Here we saw the kerb stones being hewn out of solid rock to pave the streets of London. The going down the river was easy and we were soon in Newcastle, where after some tea we set out for Slievenaman. Arrived at Slievenaman we had completed some twenty miles in seven hours through some of the most gorgeous scenery in the British Isles.

THE LATE DR. ANNIE BESANT.

Dr. Besant has spoken from Unitarian pulpits in England and America, and an address delivered in the City Temple, London, called forth from Dr. R. J. Campbell, who presided, the eulogium, that never before had a more inspired utterance been heard within that historic building. Any one of the activities she has left behind her, would have served in itself as one achievement of a life work. To start a University is no small thing. The Central Hindu College which she founded developed into the University, and the Prince of Wales, who was the opener, received the first doctorate and Mrs. Besant the second. She inspired a great educational movement all over India, guaranteeing to those of every religion attending the schools instruction each in his own religion. All political parties sent messages of appreciation when news of her passing was published, which took piace on September 20th, in the afternoon. Early next morning the last rites were performed. The procession was rendered very picturesque by Boy Scouts lining the route and the flags of at least fifty countries, where there are branches of the Theosophical Society were displayed. The body was taken to the Masonic Temple for a brief Masonic ceremony, and then borne to the funeral pyre which was of sandalwood. Burning camphor was placed within the pyre and the flames leaped high in the air. The ashes were afterwards gathered and strewn on the waters of the Ganges. In her room Dr. Besant had two mottoes upon the walls, "For God, King and Country," and "There is no Religion higher than Truth."

ULLIN.

TEMPERANCE SUNDAY.

The Temperance Committee of the Non-Subscribing Presbyterian Church are anxious that the attention of all our congregations should be invited to the dangers arising from the abuse of strong drink, and to that end feel that it is desirable that the subject should be considered by our people on the day set apart for that purpose by our friends of the Subscribing Presbyterian Church.

It has, therefore, been decided to ask all our ministers to observe Sunday, 21st Jan., 1934, as a day on which a special sermon dealing with the matter shall be preached, or at least reference made to it in a pointed manner. On former occasions it has been found useful to have an exchange of pulpits on this day, and perhaps this suggestion might commend itself as helpful.

The Committee earnestly invites the sympathy and co-operation of ministers and laity in this effort to deepen interest generally, but particularly to instruct the young amongst us regarding the nature and effects of alcoholic drinks, and the evils arising from their abuse. It is very desirable that a Band of Hope, or other organised society, should be at work in each congregation, and help to establish such, or to strengthen them where they already exist, will be gladly given. Arrangements are being made to hold a United Temperance

Meeting in Belfast, and an invitation to speak has been given to and accepted by a gentleman whose fame as a Temperance orator and worker is known throughtout the North of Ireland. The success of this gathering (the date and place of which will be published later) depends on the support it receives not only from our city congregations, but also from our most remote societies in the country. We must fill the hall to its utmost capacity, and prove to the world that Unitarians are not indifferent to maiters that concern the moral well-being of the Community.

By order of the Temperance Committee.
J. JOSEPH MAGILL.
Moderator.

REVIEWS.

Christianity and Sex Morality, by Ernest George Lee (Minister of Halliwell Rd. Church, Bolton). The Lindsay Press, 1/- net. This is No. 17, of the series "Religion — its Modern Needs and Problems."

The liberty which makes the publication of such a book as this possible, had to be won with a hard legal fight, and in the teeth of the most venomous hostility. Since then progress has been made in freedom of thought. Evolution has thrown a flood of light upon all that goes to make up human nature. A picture in Preston Art Gallery is significant, and conveys more than many pages could do, "The Angel and the Beast,"—it typifies the struggle between the spiritual and the animal natures in man. The author distinguishes between chastity and celibacy, and presents an ideal of the latter becoming transmuted into the former. The argument of the book might be summed up in these sentences. "It would be absurd to suggest that the best life of our community to-day was behind the Christian marriage, or the commands of the Church within the marriage relationship. If the State legalises some aspects of it, then in other aspects it has admitted it has no control and desires to have none. In spite of the Catholic Church, and the indecision of the Lambeth Conference, *contraception* is regarded as the normal practice among some of the best life in the community. The statement is fully borne out by the census returns." —There has lately been in the "Review of Reviews," a correspondence headed "Stopery or Popery?" dealing with this same subject. As the instinct or craving in human beings is greatly augmented by the power of thought, and consequently the root of the matter is largely in the mind, the question arises, is not the virus driven deeper into the consciousness, by the method here condoned?

No. 18, "*Science, Philosophy and Religion*," by William Lawrence Schroeder, M.A., Lecturer in the Philosophy of Religion in the Unitarian College, Manchester. Extension Lecturer in English Literature for the University of Leeds. 1/- net, Lindsey Press.

The subject is here presented to us in clear attractive style and will no doubt have a welcome from many readers who desire to have such a reliable and concise handbook. This summary in the preface reveals the Theme:—"In their origins, philosophy and science are one. The gradual differentiation was according to need; science developed in the satisfaction of practical need; philosophy met a spiritual need. History shows the varying relations of science and philosophy; for generations the latter was dominant, but in time, science shook itself free of philosophy, and its correlative theology, and asserted its right to exist as an independent activity. In its later developments, science has realized its need of the help philosophy may render. To-day, both are moving to the deeper understanding of the fundamental unities that characterize life and being, and in that movement may serve the reality of religion." Some headings of chapters are: "Science and Philosophy in Early Greek Thought." "Medieval Science." "The Emergence of Science." "Science and Philosophy in Relation." "Science, Progress, Revelation and Religion." "The attempt of the Behaviourists and Humanists to get rid of mind and consciousness is pathetic in its futility; for when science has wrought its perfect work, there is that irreducible surd—the mind that organizes and controls, that sees something of the end from the beginning, and contemplates the work in its entirety; the mind that is immeasurable and beyond all scientific methodic procedure." A most instructive and fascinating bood.

Knowledge of God, by J. Lionel Taylor, M.R.C.S., L.R.C.P., late University Extension Lecturer in Biology and Sociology. Messrs. Allenson & Co., Ltd. Price 3/6 net.

This is a volume of sermons by the Rev. J. Lionel Taylor, whose degrees are medical, and who was in the Unitarian and Free

Christian ministry for seventeen years, first at Stoke Newington, N., London, and then Lincoln, where after a ministry of five years he passed away, after a stroke at the age of 56 years. The death of his wife five years earlier was a mortal wound to him. There is a long introduction by the editor, Mr Samuel J. Looker, who was a great admirer of Mr. Taylor, who says that "it would need the pen of a Walton or a Boswell to give a truthful portrait." He evidently considers Mr. Taylor a preacher of the first rank and compares Mr. Taylor's power of appeal with that of Spurgeon and Joseph Parker. "He was eloquent at times, but it was the simple moving eloquence of earnestness and the impressiveness which comes from single-minded devotion to truth." The photograph on the cover reminds one of Dr. J. R. Campbell, but the features are those of a man apparently who has had great suffering, and evidently such was the case. The value of the book is in the fact that it brings the reader into touch with a man of deep feeling and of wide culture. "His was the world of the man of science rather than that of the artist." It is rather surprising that a man of such ability should have been among us, and yet have been so little known in the denomination as a whole, yet there have been other instances of exceedingly able men not known outside the radius of their own locality, such as Chignell of Exeter. This volume would chiefly be of interest to those who were his hearers and friends, and who will hear his voice in the printed word. We can well understand that Mr. Taylor was a reverent agnostic before he became a minister for that attitude of mind is preceptible throughout these sermons. For instance in the sermon which gives the title to the book, "The Knowledge of God," he closes with a reference to the "Slough of Despond," where we have to "realize how little we know and throw ourselves trustingly on life, trustingly not carelessly, that the light really dawns, and to such a man and woman the rest and Staff of God comfort them and they fear no evil," The sermon gives the impression of trying to know God through the *mind*, which is not the faculty for such knowledge; as well try to see a ship at sea by placing a telescope to one's ear. The mind only gives a reasonable probability. In his sermon on "What is Going Our Ways—and God's"? Mr. Taylor says "We do not believe that Moses was even an historical character." We happen to know a good many people who do so believe, and the excavations of 1931-33 have revealed a framework of fact, which we are informed, "arm-chair critics" are not in a position to ascertain. Records of the invasion of the Hebrai from the east, indicate strongly that Joshua was no myth, and Moses has been identified with a character in Egyptian history. However, the denomination evidently lost a greater man than it knew in the passing of J. Lionel Taylor. The trustees of Mr. Taylor have in hand a large amount of literary material from his pen, and they await the reception of this book before proceeding to further publication.

We have received a copy of a very interesting magazine issued by the employees of J. Bibby and Sons, Liverpool, entitled "*Nuts*" It is Vol. I, No. 3, October, 1933. The first article is by Mr. Joseph Bibby, who has contributed to the pages of our magazine. He writes on "The World Crisis" and his portrait appears on the first page. The business is a very large one of many departments, and a community feeling evidently prevails among the employees. There's a happy picture of the lunch-time siesta on the Head Office roof. It is a business that has had tragedies in its career, a destructive fire taking place five years after the business started in Liverpool, and a disastrous explosion of a silo in which gases had accumulated happened only a few years ago. There are all sorts of Clubs connected with the business: Young People's Clubs, Harriers, Photographic Angling, Cricket, Tennis, Hockey (Ladies), Rounders, Football, Bowls, Rifle. Evidently some of the writers are inclined to poetry, and there are descriptions of holiday tramps and a discussion on Fellowship in Industry. Our Church holds "the Fatherhood of God, the Brotherhood of man;" we know that we do serve Him best, when best we serve our brother man, and Bibby's factory gives practical expression to the second item, without which the first would be null and void.

ULLIN.

DEATH.

LEYLAND—On Saturday, 14th October, 1933. at her residence, Ulsterville Cottage, Lisburn Road, Belfast, Margaret, wife of Herbert Leyland and daughter of the late John Ritchie. Interment on Tuesday, 17th October, 1933, at the City Cemetery, the Rev. J. J. Magill, B.A., and the Rev. S. P. Whitehouse officiating.

O God, the cleanest offering
Of tainted earth below
Unblushing to Thy feet we bring:
A leper white as snow.

Father Tabb at the death of Father Damien.

OBITUARIES.

Mrs. Herbert Leyland.

Our very deep sympathy is with Mr. Herbert Layland, of Ulsterville Cottage, Belfast, in his bereavement. Mrs. Leyland had a most interesting home, reminiscent of valuable traditions in connection with both Belfast and All Souls' Church. It has been our good fortune to partake of her delightful hospitality with its old-world touch of dignity and refinement. When at All Souls', we observed Mrs. Leyland in her usual place as a worshipper, and she had much to say about the days of long ago in connection with her church. She was one of those who had links with the past, which we can ill afford to lose. Mr. Leyland as is well-known, is a devoted member o his denomination and willing to help on the work in whatever way is possible to him We can assure him of the high esteem in which he is held as we extend to him our condolence.

Mr. James Donnan.

Clough Church mourns the loss of one of its oldest members in the person of Mr. James Donnan, Annsborough. He was the last of the older generation of Donnans who have been associated with our Non-Subscribing Presbyterians of Clough since the church was formed there. In recent years he suffered from acute rheumatism which prevented him from attending the services as regularly as formely, but on special occasions and at the half yearly Communion he made a special effort to be present. He was a loyal and convinced Non-Subscriber, but he had many friends in the other churches, who paid their last tribute of respect at his funeral, one of the largest the minister has attended since coming to Ireland. When the Rev. James Shaw Brown initiated his five year Plan for raising at least £1000 to be invested for the benefit of future ministers at Clough, Mr. Donnan was among the first to subscribe, and in view of the fact that he might not be spared till the end of the five years he decided to pay his subscription of £20 in full, which encouraged others to follow his example. He leaves a widow, a daughter, and two married sons to mourn his loss and to carry on the tradition at Clough. Rev. James Shaw Brown conducted the funeral and was assisted by the Rev. W. Carlile, M.A., the Presbyterian minister, Castlewellan, both at the home and at the Church.

Miss Moore.

The death of Miss Moore, which occurred at Castlerock on Sunday, October 15th, came as a great shock to a wide circle of friends, for, though in her 72nd year, there was nothing to indicate, even to the day before she died, that the end was so near. Born at Ashfield, Dromore, where the greater part of her life was spent, she was the eldest and last surviving member of the family of the late Mr. John Moore, J.P., who was a well known figure in local business circles, and for many years secretary of the Dromore congregation and one of its trustees. For several years following her father's death she continued to reside at the old home, on the confines of the prettily situated village of Ashfield, about two miles from Dromore. The village itself formed part of Mr. Moore's estate, and not only his tenants but also the country people of the district found employment in the weaving and hemstitching business carried on by Mr. Moore. Miss Moore took the deepest interest in the social life of the village, as did also her brother, the late Mr. Robert Moore. Some years ago, in order to reside near her sister and brother-in-law, Mr. and Mrs. Gilchrist of Londonderry and Castlerock, Miss Moore sold the Ashfield estate, but although she left the district it still held a foremost place in her affection. Up to her death she communicated regularly with her old friends in Dromore and Ashfield, and every Christmas she wrote to a number of her father's old servants and workpeople, and seasonable gifts invariably accompanied her her letters. Our church in Dromore was never forgotten by her, and even after she left the district she maintained her annual payment of stipend and subscribed liberally to any object for the benefit of our congregation here. It is understood that a generous bequest to the church funds is given by Miss Moore's will. The funeral, which was of a private nature, took place on October 18th, the service in the Church at Dromore and at the graveside being conducted by the Rev. Alfred Davison.

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REPORTS.

Antrim—Nearly an hour before the advertised time (Sunday October, 29th) for our Harvest Thanksgiving Service every available seat in the church and vestry was crowded, and scores of people had to go home, but to show their practical sympathy they left, or sent, their Thanksgiving Offering. The church was tastefully decorated, all denominations vieing with each other in sending flowers, fruit and vegetables; so it made the old historic Meeting House, (the home of so many of their fore-fathers) look it's very best. The music being conducted by Mr. Albert Taylor, A.R.C.M. was a treat in itself, and the choir, augmented from the other denominations led the vast congregation inside and outside the Meeting House in a whole-hearted volume of praise in Thankgiving to God. It is impossible for words to give any adequate description of the exquisite beauty and perfection of the two solos by Miss Curran, L.R.A.M., entitled: "How lovely are Thy Dwellings" and "Thanks be to God." Rev. Dr. Agnew founded his address on the first chapter of Isaiah, and from the beginning simply held everyone spellbound, "you missed a treat." "I could have listened to him for an hour," "that is the sort of preacher that I like," "we will go and hear him in Belfast," etc., were some of the after comments, and reveal the great satisfaction of those who were fortunate enough to come in time, to get into the Meeting House The only complaint one hears is from those who could not get in, or near enough, to hear, and they demand a return visit of Mr. and Mrs. Taylor and Dr. Agnew for the many who were denied hearing them on Sunday last. One who knows Antrim for more than half a century said—"Never before has the old historic Meeting House witnessed such a crowded and enthusiastic gathering. Fullest sympathy was certainly manifested to our denomination in Antrim—the home of Non-Subscription. "Thanks be to God." G.V.C.

All Souls'—Branch of Unitarian and Free Christian Women's League: Under this auspices a Sale of Work was held in Rosemary Hall, Belfast, on the 18th of November, 1933, at 3 p.m. The opener was Mrs. Robert Campbell, Belfast; Miss Praegar of Holywood presiding. The purpose was to raise £100 for Christmas Charities and the Church Funds. The following were the stalls and their attendants:—League Stall—Mrs. Love, Miss Dobbin, Miss Campbell, Mrs. Johnston. Fancy Work Stall—Miss MacGiffin, Mrs. Fieldhouse, Miss Mona Martin. Cakes and Refreshments—Miss Carmichael, Mrs. James Henderson, Mrs. D. Henderson, Mrs. George Henderson, Mrs. J. M. Henderson, the Misses Love and Members of the Choir. Flowers, Fruit and Vegetables—Mrs. W. T. Barry, Miss Ara Montgomery, Miss K. Kelly, Miss Hilda MacGiffin and members of the Sunday School. The Oracles—Miss Armstrong and Miss Garrett, Mrs. S. P. Whitehouse President, Miss Montgomery Secretary. (Editor)

Ballycarry—The Old Presbyterian Church (Ballycarry) Harvest Services combined with Re-opening Services, following complete renovation of Church Building and installation of electric lighting were held on Sunday, October 15th. The Church was tastefully decorated with the usual symbols of the harvest, by members of the Women's League and young people of the congregation. The Rev. A. M. Bell, B.A., Ballyclare, officiated in the morning to a large congregation, his eloquent sermon was listened to with the closest attention and greatly appreciated. At the evening service the Rev. A. L. Agnew, B.A., D.D., was the preacher, his powerful discourse was delivered with great fervour and held the overflowing congregation enthralled. In the morning Mr. George Barry, J.P., Mr. D. Cowan, Mr. J. W. McNinch, sen., Mr. T. Gregg, Mr. S. M. Bailie, Mr. Alex. Steele, Mr. J. McDowell kindly acted as collectors. Mr. Stevenson, Mr. J. A. Duff, Mr. R. McIlgorm, Mr. Hughes, Mr. Alex. Ross, Mr. Samuel Steele, Mr. Robert Johnston, Dr. C. Dundee, J.P., Mr. John Hawkins, sen., Mr. Jeffreys, Mr. R. Dick, Major Bailey, Captain Orr J.P., Mr. Butler, Mr. Rob. Wilson and Mr. Borough were the collectors at the evening Service. Subscriptions were received with grateful thanks from Messrs James McKee, Dr. W. B. H. Dundee, P. McFarran. H. Evans, W. S. Skelton, W. F. Silley, Joseph Magowan, C. B. Smith, T. Feenen, James Nelson, Shaw Millken, A. Turtle, S. Craig, Captain Stevenson, Edward Smith, James Caldwell, E. H. Sturdy, Dr. J. McK. Dundee, William Caldwell, D. Minnis, D. Laird, R. J. Wisnom, William Steele and Bailie Russell. Mr. Campbell, Ailsa Craig, Whitehead presided at the organ, the choir rendered two Anthems "Seed Time" and Praise ye the Lord, Miss Anderson being responsible for their training. The electric lighting was installed by Messrs William Coates and Son Ltd., of Coates' Buildings, Belfast—the electric current is not yet available in this

district. The firm however very kindly and with considerable expense specially provided the lighting of the building for the occasion. The church looked exceedingly well and much praise is due to all the members of the *Women's League* who undertook the responsibility involed.

Ballyhemlin—The New Meeting House of the Remonstrant Congregation was opened for public worship on Sunday, 3rd August, 1834, the Rev. William Glendy of Ballycarry being the preacher; who took for his text I. King's viii, 27th:—"But will God indeed dwell on the earth? Behold the heaven and the heaven of heavens cannot contain Thee, how much less this house that I have builded."—*Northern Whig.*

Comber—Harvest Thankgiving Services were held on Sunday and Monday, 22nd and 23rd October. The Church was very beautifully decorated with plants, flowers and the produce of the field and garden, a generous supply of which was given by various members. The ladies responsible for the decorations are to be congratulated upon the excellent effects of their work. The very appreciative reference to their work which appeared in the local Press was most gratifying. The minister conducted the services on Sunday to excellent congregations. In the evening every space in the church was filled with chairs and forms, but even then we could not accommodate all who wished to be present and many were turned away. On Monday evening we were favoured with a visit from the Rev. A. M. Bell, B.A., of Ballyclare, who preached to a large congregation. Mr. Bell is a forceful preacher and his visit was greatly appreciated. A special feature of all the services was the excellent music rendered by the choir under the conductorship of Mr. W. Munn, with Miss Murphy at the organ. Miss H. McCormick contributed solos in a very effective manner. We are grateful to our choir for their faithful and loyal assistance and for the high standard of their singing at all our Church Services.

Downpatrick—Worshippers in First Presbytertion Church, Downpatrick, joined in a remembrance service on Sunday, 12th November. Rev. W. Eakin, attached to the Stanhope Misson, Belfast, was the preacher. A wreath was placed by Miss Edith Jordan on the war memorial in the church. Suitable hynms were rendered, Miss Mabel Dickson presiding at the organ. The service closed with the National Anthem.

Belfast Domestic Mission, Stanhope Street—Under the temporary care of Mr. F. M. Pett, the activities of the Mission are in full swing. The Management Committee are extremely grateful to Mr. Pett, for his disinterested efforts on behalf of the Mission people, and learn with satisfaction that he intends to maintain his connection with some of the organisations, in particular, the Boys' Club, where hard work of various sorts is taught, fret work, etc. A meccano set is much desired for this club, but unfortunately the finances of the Mission will not permit for the expense at the moment. Will any kindly donor come forward? A set which has been in use will not be despised. The social club is re-decorating their club room and would be grateful for gifts of easy chairs, rugs, small tables, etc. A welcome meeting to Rev. William and Mrs. Eakin will be held on Friday, December 8th.—E. M. Jackson, Hon. Secretary.

Ravara—Harvest thanksgiving services were held in Sunday afternoon and Monday evening, October 29th and 30th. The meeting house was beautifully decorated by the ladies of the congregation, assisted by the gentlemen, all of whom were entertained to tea by Miss Orr and Miss Miniss. The weather was perfect and so was the attendance. Friends came from far and near, and the house was packed to the door on Sunday afternoon when the Rev. Harold Rylett conducted the service, whose impressive sermon was greatly appreciated. There was a splended gathering also on Monday evening when the Rev. J. D. Davies officiated. The singing was hearty and inspiring at both services. The Moneyrea choir assisted and gave a splended rendering of the anthem "Lord of the Harvest." Miss M. Doyle presided at the organ.

Clough—The N.S. Presbyterian church at Clough lends itself to a simple yet dainty scheme of decoration at Harvest Thankgiving, and Sabbath morn, 22nd October, it looked as beautiful as ever. The preacher at both services was the Rev. Percival Godding (Banbridge). At the morning service the sabbath scholars rendered very effectively the anthem "Consider the Lilies," under the direction of Miss Fisher (organist)—an innovation that was well received by the elders. Miss Meta Rainey, Belfast, was the soloist at both services, and her singing was much appreciated. On Monday night the Rev. Dr, Agnew was the preacher, and Mrs. Smith and Mr. Straham, Belfast, were the

soloists, and were well received. The attendance at all the services were the largest for many years, and the Kirk Session were much encouraged by the presence of a number of friends from the neighbouring churches of Downpatrick, Ballee and Rademon.

UNITED SERVICE.

In connection with the Non-Subscribing Presbyterian Church of Ireland and the Unitarian and Free Christian Laymen's League, the annual united service was held in the Ulster Hall, Belfast, on Sunday, 19th November. There was a large attendance. The preacher was the Rev. E. Savell Hicks, M.A. (Dublin), who chose as his subject, "Wisdom, humanity and progress," said the present age was pressing forward at a great speed. Discovery had bounded forward at an unprecedented rate, and invention after invention had followed in a dazzling procession, while transit had made such strides that people were able to travel hither and thither over the earth at speeds undreamed of by their forefathers. "There are too many pessimists in the world, and we don't want them. They are a curse not only to the people but to themselves. We are here to do our duty by God as well as we can and to be loyal citizens, helping one another when at all possible."

The solo, "Let the Bright Seraphim," was rendered by Miss Adelaide Beattie, who was accompanied by Mr. Albert Taylor.

— The Unitarian and — Free Christian Laymen's League.

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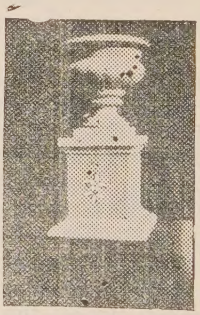

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